

Bible Society Record



Containing the Correspondence, Receipts, Etc., of the American Bible Society.

"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

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THE BIBLE ESSENTIAL.

The Interior, of Chicago, contains a sermon by the Rev. John A. French, of that city, on "Manifest Destiny," from which we are glad to extract some paragraphs respecting the relation of the Bible to great problems which have come to this land in this century to be answered; problems respecting heathenism, Romanism, and equal human rights.

The thought of the day is this: "*Educate* the masses till they decide rightly." But education is not the need. Education cannot make a good citizen. Athens was the most educated city in the world through all classes of its people at the very time when it was toppling to utter political decay. China claims with some reason to have had wider diffused education than any other nation for centuries; nearly every man can read and write. But the Chinaman has not been fitted thereby for self-government. To make a good citizen a man needs wide intelligence to know the needs and drift of his national affairs; justice enough to vote for the right even when it may conflict for a little while with his private and sectional interests. He needs through all a love of country which shall make him cling to and work for his native land as his life. Mere education never gave this; it but makes men more alive, more to their own interests, and gives educated selfishness which disintegrates the State to its decay.

There is only one power which can make a nation fit for self-government, and that is the Bible. In it only we find that truth which develops in its study on Sabbath days and other days the best intelligence of the mind. Its one teaching is unselfishness; its one glorious political principle is that the land is God's, and every man is responsible at the bar of God's eternal judgment for vote, influence, and obedience.

Education cannot solve this problem of the Romish church. Most of the Romanists of this country are of the uneducated classes, and we therefore think that when educated they will throw off their superstitions. But we have only to look into Europe to see the highest intelligence and refinement held in the same bondage. In fact, there is an appeal in the subtle wisdom of

the Romish organization to the very need of the educated classes. The beauty of its ritual, the claims of the one church of the centuries, the relief which its infallibility claims to give in the overstraining warfare of thought and creed, appeal with the greatest force to just the weakness and wants of the educated classes.

It is only in the Bible that we find that demand for individual searching into God's truth, that responsibility of the single soul before God, that way open from every man's life straight up to the throne of the Most High which educates man or men to throw by superstition and seek the light. The Bible which Luther and Tyndale translated has come across the water with the question which they raised, to solve that question at last, and make the Reformation no longer a word, but a reality of the ages.

Education cannot Christianize the Chinaman. It is doubtful if he do not now come from a better to a poorer system of education when he leaves his own shores. At the most we only give him other branches to pursue, teach him a new form of philosophy and astronomy; we do not give him in our schools any new power of life. What he needs is the Bible, and that has been the historic craving of the race. Eighteen hundred years ago by the teaching of Confucius, the emperor of China sent westward to find the truth. His messengers went only as far as India; found Buddhism and returned contented. Only a few hundred miles beyond was the gospel of Christ, but they did not find it. Now China sends westward, in the guidance of God, and finds the Bible, the only power that can show the need of a new life, and give the love of God that is needed to burst the old fossilized shell of four thousand years, and bring these with new power of Christian civilization "from the land of Sinim."

The Bible through the classes of the people is the solution of the great problem, but there is a further thought: It must be borne in the loving hands of a living church. It isn't the mere printed pages which carry the power; if it were only that, set the presses of the Bible Society at work, and the thing is done. No, it is the Bible borne in the love, and illustrated by the lives of the church of Christ which is the living word of God, the power of nations. When our Lord was

on earth and healed the weakness of men he put his hand on them; when he taught, his most powerful teaching was his example, the incarnate word; when he developed, he brought his disciples into organization, gave them the sacraments, and put them at work. The church, the representative of Christ on earth, must work in Christ's way, put its hand on these in brotherly love, teach them by the living word of example, gather them into organizations, give them the transmitted sacraments which have come down by living hands side by side with the Bible, and set men to work for others. In days of old Grecian glory there were gathered thousands of the citizens into the amphitheatre, rank above rank, tier above tier, about the judge of the contest. They looked down to see at one end of the arena the dark forms of the power; of foes they looked to the other and saw in the hushed stillness a door opened and the champion coming out with sword and shield moving on the breathless battle. So the nations and redeemed hosts and the holy angels around the throne of the Most High Judge look down on this arena of America between the two oceans where, on the one side, the dark forces of the world's evil stand massed for the fight. They look to-day in breathless stillness to see the church of Christ armoured with faith and armed with the drawn "sword of the Spirit, the word of God," going on to the great battle of the ages. "God defend the right."

Foreign Department.

URUGUAY.—Mr. Milne's report for September speaks of the employment of five colporteurs, who travelled 564 miles, put in circulation 1,302 volumes of Scripture, and offered them personally to 21,278 persons; receiving as proceeds of sales \$259 47.

MR. BLACKFORD'S TOUR TO THE NORTH.

RIO DE JANEIRO, NOV. 29, 1878.

DEAR BROTHER:—On the 21st of August I arrived at Natal, the capital of the province of Rio Grande del Norte. It is an unpromising-looking town, of say 4,000 inhabitants, swarming, at that time, however, with refugees. I had about half a day on shore, but failed to secure a place of deposit for books. The only man to whom I had been recommended declined. I sought out the provincial library meaning to present a Bible and Testament, but found it closed, the porter waiting outside till the hour arrived for him to leave. He seemed in great distress, and I, being weary, sat down to talk to him and rest. He knew nothing of the Bible. I gave him the copy intended for the library. He promised to read it. On my return, I called to see the vicar of the place. He had bought some things from Mr. Pontes, when he was there some months before, and had asked for a reference Bible; which has since been sent him. He said to me that he did not object to the circulation of the Scriptures, and would even himself distribute New Testaments, if he had them. I took him to be a sincere man, but with very little knowledge of the truth.

On the 25th we entered the harbour of Mossoró, where there is a small village; the town of Mossoró lying some thirty miles up a small river, and only accessible by canoes or small boats. A Swiss

Protestant, who is a merchant at Mossoró, took a few Bibles and Testaments on sale. A man from the same place, who embarked there for Ceará, told me he had paid him for five Testaments, to be distributed immediately on his arrival at M.

August 29th we arrived at Ceará, or Fortaleza, which is the true name of the city. It is a place of twenty to twenty-five thousand inhabitants, and in ordinary times must be one of the most pleasant and cheerful-looking towns of Brazil. It occupies a plain sixty to one hundred feet above the sea-level; is regularly laid out, with wide streets; most of the houses have a comfortable look, though there are very few large or fine-looking buildings. It is the capital of the Province of Ceará and seat of one of the bishoprics. It lies in about lat. 4° south and long. 38° west from Greenwich, and is the nearest part of Brazil to Europe. In population and political importance the Province of Ceará ranks next to that of S. Paulo. The climate, save the occasional, or perhaps rather periodical drouths, is one of the most agreeable and salubrious of the empire. The variety and value of the products of which the province is capable are very great. There are but few slaves in the province. I will not, however, undertake to describe the woful aspect of misery and degradation which the city presented. They claimed to have had there, for months at a time, over 100,000 refugees from the drouth of the interior, where for two years there has been no rain. These poor people, in rags and filth, were seen everywhere; thousands of palm-leaf huts all about the skirts of the city and along the beach, and many seemed to be destitute of even such shelter, and to live and sleep in the streets and squares; fed at government cost, most of them were indisposed to work; and I was told by many persons, that the food furnished them was often sold for a trifle in order to buy rum or other food of little value. Disease and death make sad havoc amongst them. From January to June of this year—six months—22,000 people died in the city of Fortaleza, whose ordinary population does not exceed 25,000. The constant testimony of persons with whom I met that were acquainted with the interior, was that the better and more industrious class of the population in the dry districts had never left their homes, and were still able to maintain themselves.

To my mind this whole series of facts forms an urgent plea for sending the gospel to that and all parts of this land. The religion of those degraded sufferers is as grossly idolatrous as can be found in any pagan lands. The threatenings of God's word against idolatry (Deut. xxviii. 15) graphically describe their actual condition. They are emphatically the victims of Romanism and their Romish teachers, or rather oppressors.

There is in that province, however, as in others, a large class of men of a very different cast, who are accessible to the gospel, and through and by whom its influence might soon reach and redeem the whole mass. Shall it be done? is a question for the church of God in America and England to decide. At Ceará Mr. Pontes met with better success in selling books than at any other point till he got to Maranhao. His supply of books was exhausted, when he left to go to Maranhao, where more books had been sent for him. If left to select a place for beginning a new Mission, next to Maranhao I think I would choose Ceará.

The principal bookseller in Fortaleza agreed to take Bibles and Testaments on sale, and I sent him a small supply from Pará. He has extensive relations with the interior, and while his sales will

probably be very small, as he said he supposed they would, the influence of a deposit there will be good.

Early on September 3d we landed at Maranhao, which in former times was the most important place in the north, or perhaps in the empire, after Pernambuco. Its commerce has been for many years slowly declining. The province is rapidly selling off its slaves to the south, and the near future does not look hopeful. The city does not however present an aspect of decay, and it is one of the best built and most cheerful-looking towns I have seen anywhere here. The early colonists of Maranhao, it is claimed, were of a superior class to those who took possession of most other parts of Brazil; it has always been distinguished for the superior education and culture of its population, and they certainly now show a spirit of independent thought and action much in advance of many places I have visited. I had several letters of introduction from a Maranhense friend here to parties there, and which were very serviceable. The news reached the wharf before I did that a Protestant padre had arrived, so that as I passed up street I could hear, in an under tone, "That's he; there he goes." The next morning one of the daily journals gave my name as Agent of the American Bible Society, arrived on a mission of propaganda. The morning of the next day after my arrival I called on Mr. Henry Airlie, a Scotch merchant, and United Presbyterian, from Glasgow. He at once offered his parlor for preaching, so, as he said, to lose no time while looking for a larger hall. At our first service 150 persons were present. The organist of the cathedral played the melodeon, and Mrs. Airlie and some friends she had invited for the purpose aided in singing the hymns for the occasion, which pleased the audience very much.

The director of a popular school association spontaneously offered the library-hall of their building, lighted with gas and furnished with seats, for further *conferencias* during my stay. Eight successive preaching services were held in that hall, with an attendance at night of from 200 to 250, or more. Many had to stand during the whole service. An amateur musician played the melodeon, though the singing was generally in solo. Nowhere could more orderly or attentive hearers be found than I had the privilege of addressing. Most of the discourses were taken in short-hand by some young men—I suppose, chiefly as a matter of practice for themselves, though one of them was published in a daily paper after I left.

The last night I supposed it possible for me to be there (though I had to wait two more), the service was again in Mr. Airlie's house, by special request of Mrs. A. and her mother, who are Brazilians and nominally Roman Catholics. They wished to have some families of their acquaintance hear, who did not like to go to the public hall. Mr. A. said there were 250 persons present. The organist of the cathedral again played, and Mrs. A.'s choir sang the hymns, very well indeed. The teacher of the night-school in our building dismissed his school every night there was preaching, so that himself and boys could attend. Both he and the director said they would put the New Testaments in the hands of their pupils, and see that they were used by them if they had them. As the school is free and chiefly frequented by the poor, I have sent them a supply on behalf of the society. No compensation was accepted for the use of their hall.

I found at least five persons in M. who had never heard the gospel preached, but who, through the reading of the word, had evidently found "the way, the truth, and the life." In an auction-room I found offered for sale seven copies of our version of the Bible, with other remnants of a bookstore. The young man to whom they belonged said they were what remained of 200 which his father had received some years ago—how, from whom, and on what terms, he did not seem to know; he said the rest had been sold. One of the leading booksellers took our books on sale and disposed of several volumes while I was there. Mr. Pontes had also very fair success in selling. He had not yet finished canvassing the place as I passed by on my return. He expected to start in a few days to Caixias, the principal town of the interior of the province of Maranhao. He would go by steamer and be able to see some small towns along the river. From Caixias he expected to cross over by land to Therezina, the capital of the province of Pianhy. I was much pleased with Pontes, who, though rather slow, is steady, diligent, and prudent; is well versed in the Scriptures, and quite ready on certain controverted points. He is a man of faith and prayer, and carries them into his work.

I left Maranhao September 18th and arrived at Pará on the 20th. Since many years, our Society has made efforts at different times, and by sundry agents and agencies, to circulate the Scriptures at and from that point; of which, however, you are doubtless better informed than I.

The population of Pará is reckoned at 35,000. It has much commerce, and is the point of commanding influence for all the Amazon valley. Commerce and corruption are the most characteristic phases apparent there. The public mind was in a ferment on two subjects—the elections, in which the ecclesiastics had made strenuous efforts, even to blood-shedding, it was alleged, to defeat the liberal candidates to the national legislature; and the festa of Nossa Senhora de Nazereth—the name of a church in one of the suburbs devoted to the worship of the Virgin. This is the great festa of the place and continues about two months, and is made an occasion of gambling and other scenes of vice which I dare not describe. It was painful to see highly-educated and intelligent men—the leaders in politics and of public opinion—lending all their influence to such childlike folly to gain popular favour; for, in fact, they care nothing for religion. It is, however, an index of the state of social and religious anarchy which prevails. The occasion is opportune and the necessity urgent for carrying the gospel thither.

A young Brazilian told me that his mother had, in some way, secured a Bible years ago, and that she read it and treasured it very highly. This young man had been educated in the United States. He said he was disgusted with Romanism from what he had seen in Brazil, and not much better pleased with Protestantism from what he had seen in the United States, and hence he discarded all religion.

I met at Pernambuco a lady, on my return, who told me that in Pará she had on several occasions got hold of the packages of books and tracts given to the officers of vessels in New York for distribution abroad, and had attended to their distribution.

I arrived at Rio October 15th, having been absent three months and nine days.

Yours very truly,

A. L. BLACKFORD.

COLPORTAGE IN CHINA.

EXTRACTS FROM MR. THORNE'S REPORT FOR JULY.

Mr. Thorne's diary makes constant reference to the physical features of the country, and especially to the overflowing of the valley of the river Yangtze, which was greatly swollen, though in many places the flood was kept within bounds by levees, or "bunds." The description which follows is, like many others, very graphic :

Mu Hu was reached on the 18th, and here the boat tied up to the raised land bounded off for foreigners' uses, though now with but one building thereon. It is convenient to the customhouse and still some thirty inches or more above the river level, while behind it the streets are washed by the river waves. From Mu Hu the boat made progress across the river and to the northward, entering about where the Yun River is supposed to connect with the Yangtze, but really sailing over immense bodies of turbid water which seemed to possess unlimited freedom of action. After a while the channel became more defined, and the waters were brought to their bearings between well-constructed bunds. Looking over the bund-line, the houses and rice-plantations show themselves in the flats below, and at least twelve to fifteen feet below the present flood level. As far as the eye can see is one mass of rich, ripe green, with breaks of dusky straw indicating cottage-roofs, and clumps of lively green willow-trees, with here and there spots of the dusky-shaded "Pride of China." There was no blending of colours ; the rice-plantation lay like an ocean at rest, and the mountains far away to the north and west looked like clouds resting upon its rim. The tree clumps and copses with farmsteads formed themselves easily into islets, the only unnatural thing about it being the perched up, awkward look my boat presented, so far above all this scene. In the distance, through the many water-courses, the white sails and hulls of junks were, in their apparently proper place, seen gliding over the surface of this illusive sea.

At Yun Tsao, the citizens turned out *en masse* to greet me on my first appearance in the street, and a holiday was forthwith instituted for the benefit of the lower orders and the street arabs. I would have fared somewhat indifferently at their hands, had not the shades of evening and closing of shops put an end to their noisy demonstrations—to say of respect would be to stretch a point. However, I overlooked a great deal of this, inasmuch as the sober, steady-going part of the community were on my side, and were also anxious to hear the word and to accept the book from my hands. I have every reason to be more than pleased at having made this one of my calling places.

At Chao the masses were not at all noisy, though never so anxious to hear me speak and obtain my book. The streets choked up so soon with people whenever I halted, that in order to breathe better and talk plainer I kept moving along, every now and then mounting a stone step that all might see the better. They said they were beholding "the pale face" for the first time, and hence the lively demonstration. My walks through these streets were of the pleasantest.

At Yan King, the people showed no willingness to hear or accept my word or my book. But I was not put out by this ; only it made me spend more time in going through the place and pleading for the cause that brought me among them ; and quite a number of books were finally disposed of here in the crowds, and there in by-streets, and among the

country people whom I fell in with on my way back to the boat before sundown ; and so ended my month's work—not altogether as I could wish ; but how can we foresee what is in store for us ?

It will be understood that the distribution made by Mr. Thorne is almost entirely by sale, his gifts being exceptional. Concerning these he remarks as follows :

At Tung Chung I gave away two books ; one to an ancient crone—a regular white-headed, toothless old dame, with a mahogany-coloured face. She leaned over her crutch-like cane to motion me to stop, that she might see this great thing which was causing such a stir in the place. For all her oddness of look she was highly respectable ; a straight, almost a Roman nose set her face off wonderfully ; besides, her figure was not crippled with age, but was quite erect, and then she smiled most graciously upon all around her as if born to command. Yet the good old dame had no cash ! She motioned to her house as if she would desire me to wait and some would be forthcoming ; but I preferred to give her a book, seeing her evident desire was to possess one of my books. Her eyes looked quite able to read the word as they thanked me for the gift ; but her mutterings I could not so well understand. The other was given to a man who acted as my pilot in getting out of town through some shortcut pathways at the same place.

At Kung Ching my last book was given away. The man would have come to my boat having the cash in hand ; but he had a small child in his arms and the weather threatened rain, so I told him, if he chose to accept a soiled cover with a good book he was welcome to it. And off he started with it, laughing aloud, and the child clinging to his neck, for it had commenced raining and my audience was soon dissolved by a pelting shower.

At Ching Yang, I gave a book to the landlady of the inn I took my lunch in, and, coming away, a man offered me a lot of beggars' cash for a book, which I refused, my parley with him ending in his getting a book for nothing. In both these cases I tried to impress the necessity of daily reading. When a book is sold for cash, I consider that the purchaser will naturally look over his purchase to see if he has got his money's-worth ; but in a gift, where no sacrifice is made, it is another thing. Here their ears must hear a few words of possible admonition—something—anything to put them in a little different position from the crowd, so as to remember and possibly profit by it.

At Wu Kei, I gave a copy to a crippled youth, a humpback who was following me round the city. His intelligent face excited my curiosity, and I could see that the gift was well placed in his hands.

At Tsin Tsao, I gave one to a short-cash man. These people I usually pass by almost without notice ; for I always give out plainly that good cash can only be taken, and much of this short and mixed cash proceeding is a second habit, or a Chinese dodge. But this man seemed to be at his wits' end for money to give me, and no one would help him. Seeing him follow me persistently, and every now and then hold out his hand, I at last told him to take the book. The same thing happened twice over at Ho Chin ; but in all these cases I make it a point that the crowd shall know the real facts of the case ; so if the men are telling me false, their satisfaction will be dampened by the prominent and public manner in which they come into possession of the book. That they are not to stand on the same footing as buyers they quickly learn, and I think they profit by the lesson any way.

THE CAUCASUS, AS A FIELD FOR BIBLE WORK.

The Rev. Edwin M. Bliss made an extensive tour last spring and summer through the Caucasus and Northern Persia, with reference to the enlargement of the work which the American Bible Society has been doing in those countries. The following extract from his report will be read with deep interest :

CONSTANTINOPLE, TURKEY, NOV. 4, 1878.

The Caucasus, as a field for Bible work has only come into great prominence within a very short period. For many years it was practically closed to all such efforts, and though agents of the American, and British and Foreign Bible Societies worked steadily, they worked very quietly, and accomplished comparatively little. Of late, however, a great change has taken place. A large depot for the sale of Scriptures has been opened at Tiflis, and colporteurs have traversed the length and breadth of the land, till there is scarcely a village of any size, except perhaps in the more mountainous districts, that has not been reached by the Bible.

The cause for this change lies chiefly in the altered attitude of the government towards Bible circulation. Within certain limits and under certain restrictions, by no means very narrow or onerous, the distribution of the Bible is not only permitted but warmly encouraged by the government. Said General Starazelsky, one of the highest officials in the Caucasus, in an interview granted me, "We are very glad indeed to find the Bible in the hands of the people, and we give a hearty welcome to those engaged in this good work, asking only a careful conformance to the laws of the empire." To seek the causes that have led to this change hardly lies within the province of this report. It is sufficient that it has taken place, and that the barrier which for so many years has been almost impassable has been removed. Yet this alone is not sufficient to account for the increased circulation of the Scriptures that has been so marked within a few years. Circumstances that in America and Europe are little thought of, because so common, are in these lands of very marked importance, and rail or post-roads are seen at once to take a most prominent part in every sort of improvement, and especially in spreading the knowledge of the truth. As long as the only access to the country was either over the lofty chain of the Caucasus, with only a single poor post-road, or through the inhospitable ports of the Black Sea, and the still more inhospitable mountains of the Abkhassians and Mingrelians, it could hardly be expected that much advance should be made in the ideas that were moving Europe, and gaining a foothold even in Russia. But when a railroad connected the Black Sea with Tiflis, and good post-roads penetrated the mountain valleys in every direction, another great barrier was broken down and further advance was henceforth easy.

The Caucasus is divided into three parts, each distinct from the other, both in natural characteristics and its inhabitants. The basin of the Kur with Tiflis at its western, and Baku on the Caspian, at its eastern extremity; the mountainous region between this basin and the Black Sea; and the Highlands of Ararat and the Karabagh.

BASIN OF THE KUR.

Of these, the first is by far the most important. Along the course of the Kur itself there are no places of great size except Tiflis, but to the south,

on the borders of the Karabagh are Elisabethpol (ancient Genja) and Shusha, both of them cities of considerable influence. I passed through the former, and though much of it was old and broken down, yet the fine large square with its lofty trees and the busy market-place showed that it was still a large centre for trade. Shusha I planned to visit, but was prevented by the difficulty of visiting that place, and reaching Baku in time for the steamer to Resht. From what I could learn by inquiring of travellers and others I should think it a city of considerable life, and whenever the Russian government gets ready to open up the stores of mineral wealth in that region, or allow others to do it, Shusha will rapidly increase in size and importance. On the northern border of this basin, along the lower slopes of the Caucasus Mountains, are Nucha and Shemachi, of much the same importance as Elisabethpol and Shusha. Shemachi (ancient Shirvan) was nearly destroyed by an earthquake several years ago, and has never recovered from the shock to its trade and general prosperity. Many of its people have removed to Baku on the Caspian, a city that has quite recently become of considerable note, owing to the great quantity of naphtha found near it. The naphtha wells were formerly great resorts of the fire worshippers, and it is said that there are still to be found some who gather around them with strange rites, which are, however, kept carefully secret. It is the trade in naphtha that has principally built up Baku, and an American firm is seeking to secure permit to lay pipes across to the Black Sea.

THE KARABAGH.

The Karabagh, extending from the basin of the Kur to the Aras (Araxes), which forms the boundary between the Caucasus and Persia, is a rough country, with comparatively few villages and none of any importance. Ordubad on the Aras, and Lenkoran on the Caspian, are the largest. West of the Karabagh is the district of Ararat, with the mountains of Ararat and the surrounding plain, and a hilly, almost mountainous country, that rivals Switzerland in the beauty of its scenery. At an elevation of 5,500 feet is Lake Gokjé, famous for its fine speckled trout, and an Armenian monastery on a small island in it. Erivan, the largest city of the section, is one of the most important in the Caucasus. Near it, and only thirty miles from the base of Mt. Ararat, which rises, a beautiful snow-capped peak, 14,000 feet from the plain, is Etchmiadzine, the seat of the Catholicos or chief primate of the Armenian church. I had a letter of introduction to the Catholicos, but at the time of my visit he was absent at his summer residence. I was courteously received by some of the bishops and vartabeds, who showed me their school, church, and printing establishment. The library, which contains a valuable collection of manuscripts, was unfortunately closed, and the custodian absent, so that I did not see it. Nakhtchevan, where Noah first settled after coming out of the ark, has lost much of its former importance. Alexandropol (Gunri), and now Kars, are the other places of particular note.

THE MOUNTAINS.

The third section, extending from Ararat and Tiflis to the Black Sea, is a rough inhospitable country, with fine scenery, especially near Borjom, the grand duke's summer residence, and along the line of the Poti and Tiflis railroad. Kutais and Suram in the mountains, and Poti and Batum on the seaboard, are the only places of any size.

Batum is chiefly noted as the only port worthy of the name on the eastern borders of the Black Sea, and Poti has acquired a most unenviable reputation for the fevers arising from its low marshy plain.

TIFLIS.

Tiflis itself deserves a special mention. Almost more than any city I have seen, except perhaps Cairo, it presents the marked contrast between European and Asiatic manners and customs. It has in one quarter its boulevard, with shops and business blocks of really fine appearance; while in another quarter are bazaars fully equal in oriental style to anything in Persia. Along the boulevard and in the public gardens the people are dressed in even more careful style than one sees in Paris, while in the narrow dirty streets of the Asiatic quarter are to be found the primitive costumes of Central Russia, Persia, Turkistan, and almost every Asiatic country. Even Constantinople hardly furnishes a greater variety. Its situation on the banks of the Kur, with high bleak hills rising on the north and south, is picturesque, but renders it very hot in summer, and subject to terrible winds at almost any season. The same peculiarities noticeable in Tiflis are to be found in a greater or less degree throughout the larger cities and towns of the Caucasus. Some sections will bear quite a European aspect, with their frame or stone houses, but the major part of the dwellings are mere mud huts, low, smoky, and filthy, even beyond what is found in many parts of Persia or Turkey. As a rule the better houses are those of Russians or Germans, and among the Russians the Molokans are especially noted for their neat villages and their thrifty looking farms.

RACES.

The principal races inhabiting the Caucasus are the Georgians, Turks, and Armenians: the Georgians occupying the western portion, the Turks the eastern, while the southern is about equally divided between Turks and Armenians. The lines, however, are not closely drawn, and it is only in a general way that the above statement is made. The Armenians especially are found in all parts, and in Tiflis, the ancient capital of Georgia, they now form the majority. Scattered through the country, chiefly in the vicinity of Tiflis, Elisabethopol, and Erivan, are numerous colonies of German Lutherans and Russian Sectaries, exiled from Russia for their religious opinions. Of Russians proper there are very few, except those connected with the government in some way, and even of these the number is not at all large.

The Georgians are not so much a distinct race as a collection of tribes, and it is most convenient to use the term as including even some tribes of Circassians, for the difference to an observer is so slight as to be almost unnoticeable. Their faith is the same as that of Russia, and their Catholicos, residing at Tiflis, is a member of the synod of Russia. They have been quite a difficult people to influence. Even those in Tiflis have manifested comparatively little energy in trade or interest in education, while the mountain tribes are ignorant and rude. Of late a change has been taking place among them, and from what I learned in conversation with a Georgian lady in Tiflis, as well as from other sources, they seem to be striving after a higher position.

The Armenians of the Caucasus have much the same characteristics as their brethren of Turkey,

but intensified. Their shrewd, sharp, and too often unscrupulous dealings in trade, of which they have almost the monopoly, have helped to widen the breach which their national exclusiveness has created between them and every other nationality, until they have come to be both hated and feared by all. Even the government looks askance at them and watches all their movements with a jealous eye. This reputation with others has perhaps reacted upon them in their relations to each other, making them to lack all real patriotism which leads one to sacrifice something of personal interest for the welfare of the nation. A young Armenian whom I met on the train between Tiflis and Poti, lamented the utter unwillingness to incur personal risk except for personal gain, the selfishness and want of charity that characterized his people. Still, there are many noble men among them. While at Shumachi, I had the privilege of attending an evening service in the evangelical chapel; in few places have I had the pleasure of addressing a finer appearing, more intelligent audience than the 175 that gathered there. Their language is not the same as that spoken in Asia Minor, but a dialect called the Ararat. It is much harsher and less flexible than the pure Armenian.

The Turks are not the same as the Osmanlis of Turkey, but are a kindred race, and bear a general resemblance to them. Their Mohammedan spirit of pride has been pretty effectually cured by their subjection to the Russian government, and as the bolder elements have been expelled the country and settled in Turkey, those who remain have all the worst characteristics of a conquered people; are subservient, cringing, deceitful. A gentleman in Tiflis told me that only a few days before a Turk had confessed to him that he was ashamed of being a Moslem, and yet he couldn't accept the Christian faith as he saw it.

The colonies of German Lutherans scattered throughout the country form, though not a large, still a very important element in the population. They preserve their national characteristics in a marked degree, and their frugality, thrift, and especially their genius for hard work, make them very uniformly successful and prosperous.

The only Russian Sectaries that deserve special mention are the Molokans. The others, as the Skopsi, etc., are few in number and of no influence. The Molokans are rather Protestants than Sectaries of the Russian church, and were expelled from Russia for their refusal to conform to the rites of the Greek church. They hold to the Bible alone, accepting no tradition, and their service is mostly a simple Bible reading with comments by any who may be present. They have no liturgy or written forms of prayer, and their singing is a weird impressive chant, or a rough minor fugue in which the melody is taken up by first one set of voices, then by another and another, in shrill piercing tones, that at first seem utterly devoid of music, yet have a strange power over any who listen for a time. At the close they often work themselves up into a state of excitement, swaying the body, and keeping up this singing until the Spirit comes. Uncouth and uneducated as many of them are, they show in their thrift and general honesty and truthfulness the effect of their study of the Bible. There is danger of their falling into erroneous interpretations of Scripture, as they have no educated ministry, and in many places it is said that they are losing in their prosperity that simple regard for the truths of the Bible that has been their

great characteristic. What is especially needed among them is the more general possession by individuals of the Bible, and competent teachers to instruct them. In Tiflis, and in one or two other places, there are congregations of Baptist Molakans. The one in Tiflis has a pastor educated in Germany, and their house of worship is neat and well filled twice every Sabbath. They are as a rule better educated than the old Molokans. I was extremely interested in attending the services of both congregations.

There are in the Caucasus representatives of many other nationalities, such as the Jews, Nestorians, Persians, Europeans, etc., but they hardly call for special mention.

ITALY.

ROME, Sept. 9, 1878.

DEAR BROTHER:—The distribution of the Scriptures in this classic peninsula, which you generously enabled me to undertake with the beginning of July, 1877, has gone forward with moderate, and yet hopeful, results. As was to be foreseen, it has met with various fortunes, sometimes being welcomed heartily, at others being derided and cast out. A colporteur's work is, of course, primary and fundamental, and leads him into the enemy's field, where no way has been opened up, nor any line of march blazed out. It requires no small measure of tact and courage to meet all the exigencies of such labour, and to win success despite all hindrances.

Our distribution has been made principally about Rome, Foligno, and Arezzo. In a few cases latterly the priests have made a furious effort to destroy the Bibles distributed, all too successfully sometimes. In a village of about two thousand souls, recently several monks from this city conducted a series of superstitious and fanatical services twice a day for two weeks. They abandoned themselves to the wildest extravagances, and by public threatenings and by the rigors of the confessional, exacted of all the faithful to bring to them any Bibles which might be in their possession. Many were terrified by these inquisitorial researches and menaces, and at the appointed time some thirty copies of the Bible were consigned to these enemies of God's word. By these papist emissaries the books were sacrificed to the flames, as in times gone by, we had hoped never to return. Doubtless, however, there were many who did not surrender their Scriptures. The following incident, which I translate from our own little paper, *La Fiaccola*, relates to the same locality, and justifies my supposition:

THE LABOURER AND THE BIBLE.

A few months ago a young labourer of Molise was returning from Bolsena, and passing one of the streets of Rome half dreaming, when "A half a franc—half a franc for the holy Bible," he hears from a colporteur at his side, who has two books in his hand. "The Bible?" "Yes, my young friend, the Old and the New Testament; it is the word of God." What a marvel this must be, thinks he within himself, meanwhile handling a few cents in his pocket, which he finally gives for the smaller book. He soon opened the book, and as he proceeded with the reading, exclaimed: "Half a franc—and this is worth two worlds!"

Arrived at home, one day he met the parish priest. "Signor Curate, I want to show you a little book that speaks of God and his kingdom, and (which is marvellous) contains the secret for becoming good. A book like this for religion and

devotion, I have never seen in the world." So saying he hands him the treasure. "Miserable man! This book!" breaks forth the lynx-eyed priest. "Signor Curate?" "Either you burn it, or you are excommunicated and damned for ever." "What in the world! It only speaks of God?" "But it is excommunicated and you must not read it." "Signor Curate, you are deceived; this is not an excommunicated book—it cannot be." "Great blockhead, how do you know whether or not it is excommunicated?" "And can that be excommunicated which Christ went about preaching?" "Ignoramus, do you understand the poison it contains? Let us end the matter; either you burn it, or, coming to confession, you will not receive absolution." "As you like; I prefer, however, to retain this book rather than to have your absolution."

Soon after, a gentleman of the village was about setting out for Naples, when the young labourer going to him, said: "I have a book called the New Testament, which is more precious than rubies; I remember the man of whom I got it had also the Old Testament, and I imagine it is equally precious; will you buy it for me?" "Cheerfully," replied the gentleman, who evidently was not a creature of the priests; and returning, brought the workman the desired book as a present.

Thus the gospel makes its way, sometimes greeted with joy, read with faith and nurtured with hope; again, hunted out by priests and persecuted by fire. But like the phoenix it springs immortal from the ashes of its consumed body and shrine, and by God's help finds a broader field, a wider dissemination, and a more enduring seat and existence. I am persuaded your sympathy, prayers, and aid will not fail us. Faithfully and fraternally,

LEROY M. VERNON.

THE ACTS OF THE APOSTLES IN CREEK.

The manuscript of a translation of the Acts is now in the hands of the printer at the Bible House. Letters and testimonials from the Indian Territory give evidence that it will be acceptable and useful. Its publication is asked for by the missionaries of the Southern Presbyterian Church, the Methodist Episcopal Church South, and the Southern Baptist Home Missionary Board. Many of the preachers among Creeks speak and read no English. They need more of the Scriptures in their own language.

The Rev. W. S. Robertson writes that there is a beginning made of Sabbath schools in which instruction will be given in the native tongue. Hitherto only English has been used, and "to many of the pupils Chinese would have been just as useful." He says:

Families are beginning to read the Creek Scriptures at their family worship. I think there are very few preachers in the Creek or Seminole nations who do not take the Creek Scriptures into the pulpit and read their text, while many read portions of them as a part of their ordinary services. All this is a great advance from the time when the preacher got his text from some other person. Perhaps part of a hymn might be remembered and taken as a text. "Little boats keep near the shore," was a neighbour's text years ago.

An account of this particular version is copied

below, from a communication in the *Indian Journal*, printed at Muskogee :

TULLEHASSEE MISSION, Dec. 10, 1878.

EDITOR INDIAN JOURNAL :—As you have noticed my work on Acts in your columns, please let me give you something of its history, and so give credit where it belongs, as to its first translation and as to later work. The whole was translated under the supervision of Rev. R. M. Loughbridge, by Messrs. L. C. Perryman and D. M. Hodge, when they were but beginners in the work. Mr. L. gave the work constant and careful study as it progressed, using, of course, the original Creek in doing so. In the work of revision he expected the help of Rev. D. Winslett, who had in years previous been his competent interpreter, but whose work in the ministry had led to his removal to the Cowetah station of the Presbyterian Board (the one of which Tullehassee is the child). The breaking out of the war prevented the intended revision ; and after the return of peace permitted Mr. Robertson's return to Tullehassee, Mr. Loughbridge sent the translation to be revised and printed as soon as circumstances would allow. Soon after, Mr. Hodge revised the first chapter, and in 1872-'3 Mr. (now Rev.) T. W. Perryman carried the work on, into the fifth chapter, as he could secure time for it from other work at Tullehassee. In 1875 I took up the work, with the help of Rev. James Perryman, a well-known and aged minister of the Baptist church, the translator of Ephesians, Titus, and James, who had assisted Rev. John Flemming, of the Mission of the American Board of Missions, previous to 1835. The ladies of the Mission took much of my work in the school, in addition to their own (of which each had quite enough without adding any of mine), and we went on without interruption into the nineteenth chapter, having revised all the previous work.

In vacation of 1876, the assistance of Judge L. C. Perryman was secured for another careful revision, but sickness called him home before the work was completed, and on the last eight chapters Rev. T. W. Perryman has bestowed more labour than any other native, kindly welcoming me to his house until they could be carefully gone over, and then the whole of Acts once more reviewed. Besides this, I have obtained help from many different ones, when studying on the work with no translator present, of whom Miss Kesiah, daughter of Rev. D. Winslett mentioned above, has given most.

If any one will read the Acts of the Apostles with reference to the question, How shall these ideas be expressed in another language? he will see more clearly the need of study such as has been bestowed on this work.

I hope this translation will be much studied by the Creeks, and they will, as has been said by Rev. J. M. Perryman (to whose inspection it was submitted for what time he could give it on a recent visit), find harder work, deeper thinking, than the Gospels of Matthew and John have given them. The direct work of the most thoroughly literal translator whose help we ever had is almost wanting from this ; yet, *indirectly*, it also is here, as frequent reference to previous translations furnishes it. For many I need not say that I refer to the late S. W. Perryman. I consider the Muskokee language wonderfully complete in its construction, and he seemed very ready at thinking of the form needed to express an idea exactly. I trust the young Creek men, while pursuing their studies, will make their own language a careful study, for they will then be able the more perfectly to use

the knowledge which they acquire through the English. It is matter for great rejoicing that so large a proportion of the Muskokees will be able to read this as soon as it can reach them. I wonder where a nation, other than Indian, can be found where so large a proportion of the population read and write their own language, without any schools in which they are taught to read their own language. The translator may yet feel assured that his work will not be lost for the want of readers.

Of the recent action of the Methodist Conference at Muskogee in regard to this translation you have already informed your readers ; but they may not know that Rev. Samuel Checote expressed his satisfaction with it as far as he had time to give to it.

But although the last word of the last chapter has been copied, one work yet remains before it can go to the Bible Society—the careful comparison of this copy with the previous work. In this my daughter, Mrs. Craig, is my reader, as she can by any means secure time from school duties. These last remarks will explain delay, which might not be expected by those who know the copying is completed.

A. E. W. R.

DISTRIBUTION AT FOREIGN PORTS.

From reports communicated by Mr. John S. Pierson, we glean the following interesting notes :

One mate writes :

"You should have seen the crowds that came aboard for books at Malaga. If I had had *five bundles* they would all have been given away. As for Bibles, I could have sold a number if I had had them.

"At Valencia, Spain, on arriving, I gave a Spanish Testament to each of the custom-house officers. They appeared very glad to get them, and read them whenever they had leisure, and after going ashore, returned bringing their friends also to get copies. About a dozen went in this way.

"At Rosario, I gave six Testaments to the custom-house officers and their boat's crew. That was half of my supply. When we got alongside the pontoon I wished I had five times as many. Why, I *could have sold them all!* The people kept coming on board, and would not be convinced that we had nothing for them. The next time I come here I am going to ask you for a double allowance."

Mr. M—, late mate of the brig Alice, writes :

"*Truxillo*.—I have seen many strange faces this time : trading people that came down from the interior on mules, and visit the vessel from curiosity, never having seen anything larger than a canoe. They take the books and tracts gladly ; being very ignorant about the Scriptures, but courteous in their manners. I sold two Spanish Bibles ; also some Testaments, for a trifling price to make them more valued.

"*Puerto Cortes* is our next port. There are many English here, without a spiritual guide, who often tell me how much they would like to have a preacher visit them. They also speak very often of the good the books and tracts do. They say they are next to having a preacher, helping to revive them and keep them in mind of what they ought to do ; and they tell me I will have my reward. During the two Sundays we were here, I received many visits, men and women coming in small boats for books. The Spanish people seem to be more eager for tracts than I have ever

seen them. I received two letters from the interior, asking me to send some.

"*Omoa*.—The same eagerness here. I could have used more if I had had them. A young man wants a dozen '*Cartilla*' next voyage. I have received some \$6 50 for books and Bibles."

One of the letters above referred to is from an Englishman settled at "*San Pedro*" which asks for a Spanish Bible and continues:

"Any other books or pamphlets you could spare I should be glad to receive, and you may depend upon their being well distributed. The Hondurascans here and farther in the interior, read these tracts (in Spanish), and are very glad to receive them. A good many of those that you gave me are still preserved in houses to which I presented them."

Since the above was written, Mr. M— has left the *Alice* to labour among seamen in this city. But the reputation of the brig as a "missionary vessel" still continues, and brings special calls wherever she touches. Captain M— recently called at the office to leave \$3 60 for Spanish books, with a letter from a resident at *Puerto Cortes* enclosing \$3 75 made up of small donations collected for the Bible and Tract Societies.

On the Italian Bark *Lepanto*, Mr. Jones met an acquaintance in the mate, a man of middle age, of commanding form and manner, who spoke as follows:

"When I was here in New York ten months ago, you will remember I bought an Italian Bible from you. I did not tell you then my history, and why I wanted the book; but I will now. I used to be often in Liverpool and London, and so came to know certain Italians there who had changed their religion, and were carrying around Protestant books to the sailors as you do; but I never would take any of them, because I could not understand how there could be truth in a religion which believed in the Father and the Son, and had nothing to say about the mother of God. But during the voyage to New York last November, I thought the matter over and concluded that the right way for me was to get a Bible and look into the matter for myself, what it taught. So I bought the book from you and read it. And as I did so, I became convinced more and more, that I and my wife and my family had been all our lives wrong—actually cursing and persecuting Christ and his true church.

"I have shipped on this voyage, which is my last, for when I get back to Liverpool, I am going to the rigging-loft, and hope to get work and stay ashore, and be a good Christian. Now my friend let my story encourage you. You think perhaps that Italian sailors don't care for your books. But I know better. And as for myself, since I have found the truth, I am praying God always, that all my country may by-and-by become Protestant."

REV. ANDREW ABRAHAM.

The *Missionary Herald* refers to the sudden death, on the 13th of September last, of the Rev. Andrew Abraham, after twenty-nine years of service in the Zulu Mission. His associate, Mr. Tyler, says of him:

For unvarying kindness of heart, conscientiousness in the discharge of duty, evenness of temper, patience, and faith unshaken amid many trials, he was a man of whom no missionary society need be ashamed. He was a most valuable helper

to the Mission cause, on account of his patient, methodical, and diligent way of working. As a translator of the *Scriptures* into the Zulu tongue, he had no superior in our Mission. The present version of the Zulu New Testament, as revised by him, is a monument of his unwearied labour. To him had been committed the task of preparing the Old Testament for the press, and his desire to accomplish it satisfactorily to himself may have overtasked his brain and hastened his death.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

I visited Hardsburg the first Sabbath of November, preached in the morning in the Methodist Episcopal Church and in the evening addressed a union Bible meeting in the Presbyterian Church. The second Sabbath I spent at Modesto, where I spoke four times, and organized a Bible society for Stanislaus County. I also visited all the business places of the town. The third Sabbath I spent at Merced, where I preached in the Methodist Episcopal Church in the morning, addressed a Sunday school in the afternoon, and in the evening spoke to a large audience in the Cumberland Presbyterian Church. The next night I perfected the appointment of a Bible committee for Merced and Vicinity. On the 24th, at 7.30 p. m., I addressed a large audience in the Methodist Episcopal Church, South, and appointed a Bible committee for Visalia and Vicinity; and the next day made some one hundred calls on business men with reference to the Bible cause.

Our volunteer work looks encouraging, and with constant labour, watchfulness, and trust in God, I hope to make my field a model of our voluntary agency plan.

ILLINOIS AND WESTERN INDIANA.

The auxiliaries reporting for November are Carroll, Kankakee, Perry, and Putnam Counties, and Galena. The cause is in a fairly prosperous condition in all of these auxiliaries.

Galena Bible Society held its forty-seventh anniversary in the First Presbyterian Church of that city, on November 17th. There was a large attendance, all the English-speaking churches that co-operate with the society uniting in the service. Addresses were made by the various pastors and your Superintendent. They are deeply interested in the Bible cause, and always respond liberally to it in both city and county.

Putnam County Bible Society held its forty-ninth anniversary at the Meth. Ep. Church of Magnolia, November 24th. Addresses were made by Rev. Mr. Granger, of the Congregational Church of Granville, Rev. A. J. Bailey, of the Cong. Church of Hennepin, and others. The chief feature of the coming year for this auxiliary will be the semi-centennial celebration of the formation of the society, to be held at Union Grove, where the society was organized January 12th, 1829. This is the oldest society in Northern Illinois. Its territory at first extended almost from the Lake to the Mississippi River and from the Illinois River to the mining regions of Galena.

IOWA.

I spent the first Sabbath in November at Brooklyn, Iowa, and organized an auxiliary Bible society. They have gone right to work and have

already raised \$40 for books to start a new depository. I next visited Wapello, in Louisa County, spending a Sabbath there, holding a board-meeting on Monday and reorganizing their county Bible society. Now they have some new books and are at work.

I also visited Burlington, Des Moines County, where I spent the last Sunday in November and several days. The pastors and officers there are endeavouring to pay off their old debt of nearly \$500 and canvass their city, through the churches, immediately. Burlington contains about 30,000 inhabitants.

KANSAS.

The month of November has been one of much labour but also of pleasant experience and hope. My travelling has been mostly made at night and by freight-trains, but thereby time has been economized.

Some auxiliaries are doing well and reaching out to do more largely. Davis and Riley Counties are laying plans for a canvass of their territory. Saline County has just commenced, and thus far the work has been thorough.

MICHIGAN AND WISCONSIN.

St. Joseph County (Mich.) Bible Society has come into good condition; its branches are cared for, and some of them give good collections. Three Rivers promises a meeting and a subscription taken in earnest.

Allegan County Bible Society has always done a steady work. A new president, an old gentleman with the zeal of a young convert, gives promise of increased activity.

Mackinaw and Manitou Counties are settled by French, half-breeds, and Indians, all Catholics. Our colporteur has done faithful work among them, but found small demand for Bibles and made few sales. He has finished his work in these counties, and purposes to take Sheboygan County next month.

MISSOURI.

On the first Sabbath in November I was at Edina, in Knox County, where Colporteur Rader is now at work; and on the third Sabbath was in Webster County, where Colporteur Doane has begun his labours. These counties are above 400 miles apart.

The anniversaries of the Callaway County and Adair County Bible Societies were specially interesting. The latter is one of our best auxiliaries; it owns its stock of books, each year helps the American Bible Society, and not long since made a thorough canvass of the county. The Gasconade County Bible Society goes on a cash basis, and last year gave our Society \$140. It was cheering to meet nine German pastors of four denominations in a large Bible meeting held both morning and afternoon. Three addresses were in German and one in English.

Extracts from Colporteurs' Reports.

Colporteur Litsinger—"I find the people to whom we give Bibles very thankful to the American Bible Society, and they say they would give if they only had the money."

Colporteur Gribble—"The people admit that this Bible colportage is a truly benevolent work of our Society, but plead their inability to help it."

Colporteur Flynn—"I have travelled over nearly half of Dunklin County, visiting 283 families, and finding 127 without a whole Bible; though poor, they gladly purchase our cheap books."

Colporteur Berry—"I find the families far apart, and many very poor, some living in log cabins

without windows or even floors, and many adults are unable to read."

Colporteur Feeks—"A poor man whom I met had just returned from the new-made grave of his wife; the family had no Bible, and received one very gratefully. A young man said to me that he preferred a pack of cards to a Bible, but soon after he bought a copy for his father. Two coloured people asked if Jesus would save *such* poor folks. I gave each a Bible, writing their names in each volume."

NEBRASKA AND COLORADO.

Financially the work of November has been a success, since it enables me to send to the American Bible Society \$150. Sales, generally, have been much larger. The good crops of 1877-'8 have helped our State, though their selling prices are very low.

The volunteer work in Saline County, Neb., is in progress. At the recent annual meeting it was determined to continue the work during the coming year. One visitor reported the visitation of 150 Bohemian families; *one-third* of them were found destitute of the Scriptures and willing to receive them. That destitution exceeds anything before reported in this State. In York and Gage Counties the sales have been large. The twenty-five-cent Bibles and the five-cent Testament are in great demand. Generally, the books in this State are pretty well cared for, being usually kept in cases with glass doors.

OREGON AND WASHINGTON TERRITORY.

The annual meeting of the Washington County Bible Society, W. T., was held at the Congregational Church of Forest Grove, November 10th, all the churches of the place uniting in the services. Short addresses were made by W. L. Curtis, Esq., Rev. Mr. Russ, of the Baptist Church, Rev. S. S. Van Dersal, of the Meth. Ep. Church, and your District Superintendent. It was my privilege to address the congregation in the same church in the morning, and the Sabbath school in the afternoon. The cash collections for the day for the Bible cause amounted to \$22 15, and the subscriptions to \$3 50. The managers of this society promise increased efforts to circulate the Scriptures in the county.

Clark County Bible Society held its annual meeting, at the Meth. Ep. Church, in Vancouver, W. T., on November 17th. Addresses were made by Rev. A. S. Nicholson, of the Epis. Church, Rev. M. Judy, of the Meth. Ep. Church, Col. Mason and Gen. O. O. Howard, U. S. A., and your Superintendent. The occasion was one of special interest. The collections for the cause, during the day, were \$27 15 in cash and \$15 in subscriptions. This society is doing a good work.

The anniversary of Marion County Bible Society was held at the Meth. Ep. Church, in Salem, Oregon, Nov. 24th, with the Presbyterian, Congregational, Baptist, Christian, Evangelical Association, and Methodist Churches uniting in the services. The Rev. S. C. Adams, the newly-elected president of the society, on taking the chair made some very appropriate remarks, after which he introduced the following speakers, who delivered short but interesting addresses: Rev. Mr. Hill, of the Presbyterian Church, Rev. Mr. Baker, of the Baptist Church, Rev. Mr. Burnett, of the Christian Church, and Rev. P. S. Knight, of the Congregational Church. The meeting was largely attended and the interest good throughout. The treasurer's report shows the receipts for the year, from sales of books, to be \$93 06, and from collections, \$126 45.

TEXAS.

The past month I attended the anniversary meetings of five auxiliary societies, viz., Harrison, Hunt, Kaufman Counties, Brenham and Milford. I found the condition of these auxiliaries improved, and that there was an increase over last year in the sale of books. Brenham Bible Society is now engaged in canvassing Washington County. This society has also undertaken to canvass Brenham, a city of about 5,000 inhabitants, on the volunteer plan.

I attended the annual meetings of six ecclesiastical bodies, and was cordially received by all; they comprise about three hundred and fifty ministers, to whom I presented the claims of the American Bible Society, and all these bodies passed resolutions expressing their grateful appreciation of our work in this State, and directing the pastors to take annual collections in their respective churches for the Bible cause. In order to carry out this action, the Northwest Texas Conference, Meth. Ep. Church, South, requested the presiding elders to inquire at their quarterly conferences what was being done for Bible work.

The Southern German Conference, composed of twenty-five ministers and a membership of about one thousand, reported \$71 collected for the Bible cause. This is doing well, it being missionary ground.

WESTERN VIRGINIA.

Newburg Bible Society and its branch at Ripley take a new start on a self-sustaining basis. Barbour County Bible Society is rapidly cancelling its indebtedness and will hold its own. Last Sabbath the people of Kingwood turned out in full force, determined to pay off their debt of \$159 73. The effort was successful.

DU PAGE COUNTY BIBLE SOCIETY, ILL.

The thirty-eighth anniversary of this society was held in the Congregational Church, at Turner Junction, Nov. 26th, 1878. The reports of the agent and treasurer show an increasing interest in the Bible cause, shared by both our American and German population. The auxiliary is reported to be out of debt, and as having a credit balance, on the books of the Parent Society, of \$54.

The cash receipts from the various contributing towns within the field of this auxiliary were \$254 55; their sales by agent and at their depository were \$13 40, and they make a donation to the American Bible Society of \$21.

RIPLEY BIBLE SOCIETY, W. VA.

The annual meeting of the above auxiliary was held in the Meth. Ep. Church, South, of Ripley, Nov. 17th, 1878. District Superintendent Long gave an address, and, after the election of officers for the ensuing year, the following resolutions were adopted:

Resolved, 1st, That we commend the American Bible Society for its non-partisan and non-sectarian administration, and that we will second its noble efforts to supply the poor of our country and the world with the gospel.

Resolved, 2d, That we gratefully acknowledge the liberality of the Society in the employment of Bible colporteurs to look up and supply the poor families of West Virginia, and that we will aid it by our contributions and prayers.

Resolved, 3d, That this auxiliary be, and hereby is, required to hold at least four meetings in the year for the benefit of the Society.

COLPORTAGE IN TENNESSEE.

District Superintendent Savage, of Kentucky and Tennessee, has forwarded to us the appended report of Mr. Wm. Kay, one of our faithful colporteurs, who, the past season, has been at work in eight counties of Middle Tennessee:

In submitting the results of my labours, it may be interesting if I give you a brief view of the country canvassed and the people with whom I laboured. All the counties named are in the hill country between the Cumberland and Tennessee Rivers, and are poor and very broken. The people generally are far from rich, all of them having suffered much during the war. Very little of the territory had ever been supplied before my visit, and consequently the destitution was unusually large; and although the donations of books to them may seem to be great, in proportion to other counties, yet the people could not otherwise have been supplied. I am sure that hundreds of the families visited did not possess a *dime*, nor had they owned such an article for months. How they manage to live, entirely without money, is a mystery beyond my ken. I was most kindly welcomed and hospitably treated everywhere, while the people "gladly received the word," and seemed grateful to the American Bible Society for its generosity. The expressions of the most intelligent men and women were that the American Bible Society, through my mission, had done more for this portion of Tennessee than all the preaching they had had for ten years! And I believed it.

We had a very pleasant Bible meeting at the Presbyterian Church in Clarksville on Sunday night, and though the unfavourable weather kept many at home, we raised upward of \$250.

Mr. Kay's statistics are as follow:

Families visited, 8,967; found destitute, 2,093; supplied, 1,821; individuals supplied, 852. Scriptures sold, 2,359 copies, valued at \$1,192 90; copies donated, 1,680, valued at \$419 65. Miles travelled, 6,676; days employed, 397.

Bible Society Record.

NEW YORK, JANUARY 16, 1879.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, January 2, at half-past three, P. M., Frederick S. Winston, Esq., Vice-President, in the chair.

The Rev. Alexander McLean, D.D., read the 103d Psalm and offered prayer.

A translation of The Acts in the Creek language was presented and accepted by the Board, and ordered to be printed.

Appropriations were made of \$436 for Bible work in Madura, Western Mexico, and Italy, and grants of books were made for home and foreign distribution and colportage work, amounting to about 20,000 volumes, including nine volumes in raised letters for the blind.

Various communications from foreign lands were presented, including letters from Dr. Gore, in Mexico, of Dec. 16th; Dr. Isaac G. Bliss, Dec. 10th; Mr. Andrew M. Milne, with interesting reports of colportage work in Uruguay and the Argentine Republic; Dr. Gulick was at Peking, Nov. 6th, expecting to be at Shanghai, Nov. 23d. Mr. Prince of St. Petersburg reports the rapid sale of Reval-Esthonian Bibles, and the desirableness of preparing a new edition of 20,000 copies. A letter from Rev. D. C. Greene of Japan, reports the success of the publication of the gospel of Matthew in *kana*, and gives an account of his editorial work in 1878. Dr. Trumbull of Valparaiso calls renewed attention to the needs of the western coast of South America. Letters were also presented from Dr. Chester of Dindigul, Rev. A. P. Kelso of Lodiana, Rev. J. W. Butler of Mexico, Rev. M. Phillips of Merida; and from the British and Foreign Bible Society in respect to a revision of Almeida's Portuguese Bible.

The receipts for December were \$43,347 98; copies of Scripture issued, 98,341.

A WIDER CIRCULATION SOUGHT.

The circulation of the Scriptures printed by the American Bible Society has been secured hitherto chiefly through its auxiliary societies, which have kept Bibles on sale at numerous points, and have repeatedly canvassed their districts for the sake of searching out and supplying every destitute family. But in order to provide more effectually for the wants of the immense and wide-spread population of our land, the work of auxiliaries needs to be supplemented by other agencies. The Board of Managers, therefore, aiming to encourage a wider circulation of the Holy Scriptures, and to place their publications within the reach of all who may desire to purchase them, have determined to employ the ordinary channels of trade, and to make a discount from the catalogue price, not only to auxiliary societies, as formerly, but to *all dealers in books*. This discount will be *ten per cent*.

Booksellers, country merchants, and news-dealers, to whom the public look for miscellaneous literature, are invited to avail themselves of this concession, and to accommodate their customers by keeping for sale the Bibles and Testaments of the American Bible Society. Price-lists and specimen pages can be obtained on application to the General Agent, at the Bible House, Astor Place, New York.

DOCUMENTS WANTED.

We most earnestly solicit the friends of the American Bible Society to examine the list given

below, and if possible furnish them for the Library of the Society, as a means of filling gaps and completing series of important documents:

Any issues of the "Quarterly Extracts," or "Monthly Extracts from the Correspondence of the American Bible Society" before 1828.

Any numbers of the "Monthly Extracts" issued between 1832 and 1841.

The 5th, 11th, 12th, 14th, 16th, 35th, and 37th Reports of American Sunday School Union.

The 17th, 19th, 20th, 21st, 24th, 25th, 26th, and 29th Reports of the American and Foreign Bible Society.

The 27th Report (2d of Separate Action) of the Board of Foreign Missions of the Reformed Protestant Dutch Church.

The Reports of the Missionary Society of the Methodist Episcopal Church for 1863, and any year before.

The Reports of the Missionary Society of the Methodist Episcopal Church, South, for 1852, 1853, 1854, 1856, 1858, 1860, 1866, 1867, 1868, 1869, and 1870.

The Reports of the New York Female Bible Society for 1860, and for any year before 1841.

The Reports of the New York Bible Society for 1860, and for any year before 1848.

Any Reports of the Young Men's New York Bible Society.

Summary of District Superintendents' Reports,

For the month of November, 1878.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	141
Anniversaries attended.....	57
New Societies and Committees formed.....	9
Sermons and Addresses delivered for the Bible cause	181
Letters sent.....	1,831
Miles travelled on official duty.....	16,838
Donations and subscriptions secured for the Bible cause	\$1,882 42

BIBLE DISTRIBUTION IN NOVEMBER, BY FORTY COLPORTEURS AND TWENTY-ONE COUNTY AGENTS.

	Colpor's.	Co. Ag'ts.
Days of service.....	997	629
Families visited by them.....	9,648	10,856
Families found destitute of the Bible.....	2,267	1,400
Destitute families supplied.....	1,757	1,138
Destitute individuals supplied in addition...	889	893
Number of books sold.....	4,712	1,683
Value of books sold.....	\$1,810 04	\$754 40
Number of books distributed gratuitously...	1,981	999
Value of books distributed gratuitously.....	\$468 40	\$257 23

Summary of Seventy-four Annual Reports of Auxiliary Bible Societies,

Received in December, 1878.

Receipts from sales in twelve months.....	\$3,548 98
Receipts from collections and donations.....	6,164 32
Paid American Bible Society on book account.....	5,242 82
Paid American Bible Society on donation account...	8,344 05
Expended on their own fields.....	1,292 06
Value of books donated.....	1,065 36
Value of stock on hand at date.....	11,769 87
No. of these Auxiliaries reporting general operations..	18
Collecting and distributing Agents employed.....	18
Families visited by them.....	10,820
Families found destitute.....	976
Destitute families supplied.....	664
Destitute individuals supplied in addition.....	497
Sabbath and other schools supplied.....	23

Deceased Members.

Rev. William P. Abbott, D.D., New York.
Rev. Samuel C. Aiken, D.D., Cleveland, Ohio.
Rev. George Thacher, D.D., Hartford, Conn.
Rev. Charles Wiley, D.D., Orange, N. J.
Rev. Ira G. Bidwell, Syracuse, N. Y.
Rev. Bartholomew Weed, Newark, N. J.
Rev. Elias R. Beadle, D.D., Philadelphia, Pa.
Rev. John Hartwell, Southbury, Conn.
Richard I. Wilson, Rockford, Tenn.
John K. Palmer, M.D., Cambridge, Mass.
Dr. Charles D. Mills, Pittsfield, Mass.
Abelard Reynolds, Rochester, N. Y.
Catharine Rutsen Suckley, Rhinebeck, N. Y.
Mrs. D. M. Rousseau, Newburyport, Mass.
William A. Leavy, Midway, Ky.

REMITTANCES RECEIVED IN DECEMBER, 1878.

INDIVIDUAL DONATIONS.

Alabama Penitentiary, Ala.....	\$20 45
A Friend.....	2 00
Alexander, Mrs. Elizabeth C., New York.....	30 00
A Friend, Oak Hill, Me.....	25 00
An Old French Soldier, New York.....	50
Boyd, Rev. G. F., Ala.....	1 00
Baltzer, Rev. A., St. Charles, Mo.....	9 50
Blakeman, W. N., New York.....	30 00
Beaumont, H. N., Dallas, Tex.....	5 00
Cushing, John K., New Bedford, Mass.....	100 00
Cushing, Albert W., deceased, New Bedford, Mass.....	100 00
Cushing, Mrs. Abby G., dec'd, New Bedford, Mass.....	100 00
Cane, Stith (a little boy), Athens, Ala.....	50
Cash, Wyanet, Ill.....	30 00
Cash, New York.....	1 00
Collection at Blackshear, Ga.....	1 10
Collection at Ellaville, Fla.....	2 00
Collections at Northfield annual meeting, Minn.....	8 80
Collections at Dundas annual meeting, Minn.....	6 25
Corwin, Rev. G. S., East Pembroke, N. Y.....	30 00
Collections by Colporteurs:	
Through Rev. J. J. Thompson, D. S., Ks.....	19 89
“ “ J. L. Lyons, “ Ga.....	4 30
“ “ T. J. Rutledge, “ Ala.....	43 50
“ “ W. R. Long, “ W. Va.....	6 22
“ “ C. H. Wiley, “ N. C.....	14 53
“ “ “ “ “ S. C.....	3 80
“ “ Geo. S. Savage, “ Tenn.....	8 55
“ “ E. Wright, “ Mo.....	1 35
“ “ W. B. Rankin, “ Tex.....	21 60
Eynon, Thomas H., Rockland, Wis.....	10 00
Edwards, Rev. T., Pittsburg, Pa.....	10 00
Ely, Ambrose K., New York.....	500 00
G. B. J., Granville, Ohio.....	5 00
Garland, E., Granville, Ohio.....	10 00
Gilbert, Thomas L., Lyme, N. H.....	2 00
Harmon, Wesley, St. Lawrence Co., N. Y.....	28 00
“ “ In Memoriam,” New York.....	10 00
Jewett, Stephen, Faribault, Minn.....	5 00
Jones, Jane H., Dodgeville, Wis.....	10 00
Lyons, New York.....	20 00
Lemke, A. F., Milwaukee, Wis.....	25
McClean, Mr. and Mrs. R. F., McConnellsburg, Pa.....	5 00
Myers, Mrs. M. J., Poughkeepsie, N. Y.....	25 00
Miller, G. R., Belinda, Iowa.....	29 85
Morgan, H. T., New York.....	100 00
Mitchell, Wm., New York.....	10 00
Madson, N., New Denmark, Wis.....	5 00
Rogers, Eli F., Branford, Conn.....	30 00
Sprunger, D. Z., Berne, Ind.....	1 00
Swan, Mrs. Elizabeth, New York.....	25 00
Sewell, R. G., Atlanta, Tex.....	20 60
Sheldon, Mrs. Laura A., Perry Centre, N. Y.....	30 00
Taylor, D. C., Oakland, Cal.....	5 00

1,533 54

LEGACIES.

Brainard, Clarissa, late of Higganum, Conn..	4 04
Carter, Benjamin, late of Portage Co., Ohio..	135 87
Clapp, S. H., late of Hampshire Co., Mass.....	34 00
Douglass, Mrs. Patty, late of Franklin Co., N. Y.....	119 25
Gardner, Mrs. Alice W., late of Westchester Co., N. Y.....	100 00

Carried forward.....\$394 16 1,533 54

Brought forward.....	\$394 16	1,533 54
Lusk, Stephen, late of Monroe Co., N. Y.....	32 50	
Parsons, Mrs. Lucina, late of Detroit, Mich..	100 00	
Rexford, Seneca B., late of Sherburne, N. Y.....	1,000 00	
Rathbone, Mrs. Emeline W., late of Albany, N. Y.....	1,553 38	
Sanford, Alvah, late of Granville, Ohio.....	325 00	
Suydam, James, late of New York.....	625 00	
Van Rensselaer, Alex., late of New York.....	1,000 00	
Wardell, Hannah, late of Westchester Co., N. Y.....	100 00	

5,130 04

CONGREGATIONAL COLLECTIONS.

ALABAMA.

Chandler's Springs Mission, Meth. Ep. Ch., South.....	25
Cropwell, Meth. Ep. Ch., South.....	75
Cross Plains Circuit, Meth. Ep. Ch., South...	2 50
Central Alabama Conference, Meth. Ep. Ch.....	6 00
Davisville, Meth. Ep. Ch., South.....	1 50
Gadsden, Meth. Ep. Ch., South.....	10 00
“ Circuit, Meth. Ep. Ch., South.....	10 00
Guntersville, Meth. Ep. Ch., South.....	5 00
La Fayette, Meth. Ep. Ch., South.....	10 55
North Port, Meth. Ep. Ch., South.....	1 80
Oak Bowery, Meth. Ep. Ch., South.....	3 50
Orford and White Plains, Meth. Ep. Church, South.....	55
Socopato, Meth. Ep. Ch., South.....	12 25
Van Buren, Meth. Ep. Ch., South.....	1 00
Wetumpka, Meth. Ep. Ch., South.....	7 85
“ Baptist Ch. at.....	2 30

ARKANSAS.

Malvern, Meth. Ch.....	3 00
Hope, Cumberland Pres. Ch.....	9 25
Walnut Ridge, Pres. Ch.....	6 25

CONNECTICUT.

Litchfield, First Cong. Ch.....	31 14
New Haven, St. John Meth Ep. Ch.....	5 00

IOWA.

West Union, Thanksgiving-Day Collection...	4 50
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KANSAS.

Bloomington, Cong. Ch.....	50
Leavenworth, First Meth. Ep. Ch.....	7 00
La Cygne, Pres. Ch.....	1 50
Mt. Hope, Baptist Ch.....	57
Newton, Baptist Ch.....	2 61
Pleasant, Baptist Ch.....	81
Winfield, Pres. Ch.....	8 50

MASSACHUSETTS.

Fitchburg, Cong. Ch.....	60 50
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MICHIGAN.

Hudson, Cong. Ch.....	9 00
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MINNESOTA.

Cokato, Swedish Evang. Luth. Ch.....	2 28
Crow River, Swedish Evang. Luth. Ch.....	3 07
Mooer's Prairie, Swedish Evang. Luth. Ch...	10 55
Northfield, Cong. Ch.....	15 79
“ Meth. Ep. Ch.....	8 71
Northwestern German Meth. Ep. Conference.	29 60
Zumbrota, Cong. Ch.....	13 37
“ Meth. Ep. Ch.....	3 30

MISSOURI.

Gasconade Co. German Churches.....	25 00
Marshfield, Churches of.....	2 40

NEW JERSEY.

Acquackanonck, Reformed Ch.....	212 25
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NEW YORK.

Dansville, Pres. Ch.....	35 00
Eaton, Cong. Ch.....	15 00
Junius, First Pres. Ch. S. S.....	15 00
Johnsville, Meth. Ep. Ch.....	4 00
Kingston, Members of Reformed Ch.....	74 00
New York Free Meth. Ch. Conference.....	23 10
Rhinebeck, Meth. Ep. Ch.....	32 88

NORTH CAROLINA.

Hillsboro', Meth. Ep. Ch., South.....	2 00
Winston, Meth. Prot. Ch.....	1 00

OHIO.

Oberlin, First Cong. Ch.....	18 56
Wakeman, Cong. Ch.....	5 35

PENNSYLVANIA.

Bloomsburg, First Pres. Ch.....	12 04
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Carried forward.....\$795 18 6,653 58

Brought forward.....	\$795 18	6,553 58
TENNESSEE.		
South Elkhorn, Christian Ch.....	30 00	
Tennessee Annual Conference, Meth. Ep. Ch.....	6 70	
TEXAS.		
German Mission Conference, Meth. Ep. Ch., South.....	8 00	
Southern German Conference, Meth. Ep. Ch.....	9 05	
Texas Conference, Meth. Ep. Ch.....	11 25	855 18

RETURNS FOR BOOKS DONATED.

Rev. W. S. Johnson, Waxahachie, Texas.....	12 30	
Kansas Central Agency.....	64 43	
George W. Leitch, Alexandria, Va.....	10 00	
Rev. A. Clark, Jesup, Ga.....	51 00	
“ W. J. Jordan, Johnson, Ga.....	10 00	
“ E. B. Duncan, Key West, Fla.....	8 70	
“ Dr. Plumer, Columbia, S. C.....	25	
Oneida Co. Bible Society, Idaho.....	10 00	
American Tract Society, Austin, Texas.....	35 00	
Rev. J. H. De Vote, Atlanta, Ga.....	100 00	
J. M. Pardo, Nashville, Tenn.....	50	
Friends Freedmen Assoc'n, Philadelphia, Pa.....	14 85	
From sales of books donated for Colportage work:		
Through Rev. J. J. Thompson, D. S., Ks.....	29 72	
“ “ J. L. Lyons, “ Ga.....	120 75	
“ “ O. J. Squires, “ Iowa.....	47 20	
“ “ W. R. Long, “ W. Va.....	117 97	
“ “ T. J. Rutledge, “ Ala.....	333 01	
“ “ C. H. Wiley, “ S. C.....	74 25	
“ “ “ “ “ N. C.....	269 68	
“ “ Geo. S. Savage, “ Tenn.....	216 04	
“ “ E. Wright, “ Mo.....	237 46	
“ “ W. B. Rankin, “ Texas.....	350 05	
“ “ Geo. M. Tuthill, “ Mich.....	99 11	2,812 27

FOR INDIA.

R. Q. Cassels, Fla.....	10 00
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DONATIONS FROM SOCIETIES NOT AUXILIARY.

Madison Township Bible Society, Ohio.....	63 63
Covert Bible Committee, Mich.....	23 55
	87 18

REMITTANCES FROM AUXILIARY BIBLE SOCIETIES.

	Bibles.	Donations.
Allegan County, Mich.....	9 87	
Aurora, Ill.....	30 00	
Almont, Mich.....	20 00	
Allen County, Ind.....	94 89	
Ackley and Vicinity, Iowa.....	80 95	
Adair County, Mo.....	65 55	
Alabama of Montgomery, Ala.....	161 80	
Ashtabula County, Ohio.....	279 40	26 50
Bristol, Conn.....	42 75	
Branch County, Mich.....	54 80	
Blackhawk County, Iowa.....	50 00	
Barbour County, W. Va.....	20 39	
Bismarck, Dakota.....	13 85	
Buffalo and Erie County, N. Y.....	483 45	
Brookfield, Mo.....	11 00	
Butler County, Mo.....	5 00	
Brooklyn and Vicinity, Iowa.....	40 00	
Belmont County, Ohio.....	155 27	
Benton County, Iowa.....	12 50	
Berkshire County, Mass.....	150 00	
Belle Plaine, Iowa.....	38 80	
Brenham, Texas.....	20 00	
Bergen County, N. J.....	576 77	
Branford, Conn.....	3 50	
Burnette County, Wis.....	10 00	
Boulder County, Col.....	17 16	
Boone County, Iowa.....	100 27	
Bureau County, Ill.....		15 00
Columbia County, N. Y.....	150 53	60 00
Cass County, Neb.....	71 69	
Carroll County, Ill.....	159 30	5 00
Charleston, S. C.....	200 00	
Columbia County, Fla.....	5 60	
Champaign County, Ohio.....	160 14	30 00
Clyde and Vicinity, Ohio.....	46 43	
Cabarras County, N. C.....	15 00	
Carroll County, Mo.....	58 15	
Chester County, S. C.....	7 20	

Carried forward..... \$3,371 57 136 50 9,918 21

	Bibles.	Donations.
Brought forward.....	\$3,371 57	136 50 9,918 21
Clinton County, Mo.....	10 84	
Cedar Falls, Iowa.....	169 32	
Columbia County, Wis.....	42 56	
Clarksville, Tenn.....	150 00	
Campbell County, Ga.....	14 05	
Chicago, Ill.....	726 20	11 00
Cincinnati Young Men's, Ohio.....	400 00	
Covington and Vicinity, Ky.....	387 81	
Caldwell County, N. C.....	40 90	
Cerro Gordo County, Iowa.....	12 35	
Caldwell County, Ky.....	38 90	80 45
Cuba, N. Y.....	23 71	
Connecticut.....	150 00	
Caledonia, N. Y.....		104 00
Deep River, Conn.....	3 64	
Duval County, Fla.....	25 00	
Dearborn County, Ind.....	18 00	
Dakota County, Minn.....	66 89	
Dunklin County, Mo.....	23 59	
Decatur County, Ind.....	158 12	
Delaware County, Ohio.....	100 00	
Dodgeville Welsh, Wis.....	4 50	91 75
Du Page County, Ill.....	93 45	
Ellsworth County, Ks.....	1 75	
Essex County, N. Y.....	56 88	
Elkhart and Vicinity, Ind.....	55 00	
Ewart, Mich.....	9 25	
Essex County, N. J.....		30 00
Franklin County, Ks.....	73 44	
Franklin County, Ind.....	80 00	
Franklin Female, Ohio.....	6 61	7 50
Franklin County, Tenn.....	37 74	
Greenfield, Ill.....	10 75	
Gage County, Neb.....	108 19	
Gadsden, Ala.....	90 70	
Grant County, Wis.....	100 00	
Geneva, N. Y.....	13 40	
Grundy County, Iowa.....	19 12	19 00
Galena, Ill.....		
Hillsdale County, Mich.....	25 00	
Hardin County, Ohio.....	97 17	
Hamilton County, Tenn.....	28 15	
Hamilton, Mo.....	35	
Howell County, Mo.....	26 60	
Hampshire County, Mass.....	31 80	
Huron County, Ohio.....	25 00	
Hennepin County, Minn.....	200 00	
Harrison County, Tex.....	66 45	
Hopkins County, Tex.....	39 17	
Hunt County, Tex.....	86 57	
Harrison County, Ind.....	25 00	
Iroquois County, Ill.....	15 00	
Irondale, Mo.....	3 00	
Jefferson County, N. Y.....	291 60	
Jackson County, Ill.....	168 71	
Jefferson County, Ill.....	41 45	
Jessamine County, Ky.....	20 00	
Jackson County, W. Va.....	26 92	
Joplin, Mo.....	10 00	
Jefferson County, Wis.....	55 00	
Jefferson County, Ohio.....	100 00	
Johnson County, Neb.....	20 50	
Knox County, Ohio.....	142 30	
Knoxville, Tenn.....	20 00	
Kaufman County, Tex.....	13 90	
Kankakee County, Ill.....		40 00
Liberty County, Ga.....	10 00	
Limestone County, Ala.....	13 95	
Livingston County, N. Y.....	39 80	
Leon County, Fla.....	10 00	
Lewis County, Ky.....	25 38	
Laclede County, Mo.....	22 82	
Licking County, Ohio.....	38 00	
Long Island, N. Y.....	547 79	
Madison County, Ind.....	42 95	
Michigan City, Ind.....	20 00	
Madison County, Neb.....	6 45	
Mt. Erie, Ill.....	12 75	
Mecklenburg County, N. C.....	41 40	
Marion County, Ohio.....	164 00	
Mille Lac County, Minn.....	6 33	
Macon County, N. C.....	3 50	
Maury County, Tenn.....	116 05	

Carried forward..... \$9,412 31 470 20 9,918 21

	Bibles.	Donations.	
Brought forward.....	\$9,412 81	470 20	9,918 21
Madison County, Mo.....	6 00		
Maine.....	280 55		
Minersville Welsh, Pa.....	18 00		
Manitowoc County, Wis.....	30 00		
Mineral Point, Wis.....	84 44		
Milford, Tex.....	43 90		
Maryland.....	1,000 00		
Mercer County, N. J.....	430 25	60 00	
Montgomery County, Iowa.....	47 80		
Mebanville, N. C.....	40 00		
M'Lean County, Ill.....	114 60		
Mason County, Ill.....	48 18		
Massachusetts.....	1,000 00		
New Haven County, Ct.....	63 80		
New Hampshire.....	1,110 68		
New Castle and Vicinity, Ky.....	8 60		
Nashville Colored, Tenn.....	20 00		
Newton County, Mo.....	30 00		
Niagara County, N. Y.....	40 00		
Newberry County, S. C.....	20 00		
Oregon.....	70 74		
Onondaga County, N. Y.....	200 00		
Otsego County, N. Y.....	21 12		
Pennsylvania.....	1,700 00		
Perry County, Ill.....	147 55	5 00	
Page County, Iowa.....	70 00		
Pulaski County, Ill.....	8 61		
Pottawatomie County, Iowa.....	50 52		
Preston County, W. Va.....	34 20		
Pulaski County, Ga.....	14 60		
Pendleton County, Ky.....	51 62		
Putnam County, Ill.....	55 25	6 00	
Passaic County, N. J.....		31 00	
Randolph County, Ind.....	13 45		
Riley County, Ks.....	125 00		
Rhode Island.....	200 00		
Rice County, Minn.....	40 43		
Roane County, Tenn.....	37 36		
Ray County, Mo.....	15 85		
Remsen, Steuben, and Vic. (Welsh), N. Y.....	43 78	21 83	
Richland, Tenn.....	22 00		
Rockland County, N. Y.....	11 00		
Saline County, Neb.....	53 02		
St. Joseph County, Mich.....	28 42		
Salem County, N. J.....	156 94		
Scott County, Iowa.....	50 00		
Suwanee County, Fla.....	1 40		
Shelby County, Female, Ind.....	28 32		
Springville, Ala.....	4 20		
Steele County, Minn.....	56 24		
Scott County, Ky.....	35 75		
Stoddard County, Mo.....	4 25		
St. Charles County, Mo.....	4 60		
South Seneca, N. Y.....	58 15		
Salisbury, Conn.....	28 16		
St. Louis, Mo.....	100 00		
Sumter County, S. C.....	8 00		
St. Lawrence County, N. Y.....	133 00		
Saline County, Ks.....	59 45		
Schenectady County, N. Y.....	60 00		
Saratoga County, N. Y.....		30 00	
Troy Female, Ohio.....	47 09	60 00	
Trinity University, Texas.....	4 35		
Trumbull County, Ohio.....	169 61		
Torrington, Conn.....	15 00		
Tazewell County, Ill.....	210 06	17 00	
Utah Territory.....	100 00		
Union and Vicinity, Mich.....	25 00		
Union of Lee County, Miss.....	20 00		
Utica and vicinity Welsh, N. Y.....	35 15		
Union of Warren County, Ohio.....		30 00	
Van Buren County, Iowa.....	30 00		
Van Buren County, Mich.....	7 00		
Virginia.....	200 00		
Vermont.....	500 00		
Wabash County, Ill.....	78 90	24 00	
Wilkes County, Ga.....	20 00		
Williams County, Ohio.....	82 71		
Wyandot County, Ohio.....	57 37		
Waseca County, Minn.....	50 20		
Wright County, Minn.....	34 10		
West Salem, Ill.....	40 00		
Washington County, Tenn.....	1 20		
Washington County, N. Y.....	176 87		

Carried forward.....\$19,553 99 755 03 9,918 21

	Bibles.	Donations.	
Brought forward.....	\$19,553 99	755 03	9,918 21
Washington County, Ohio.....	35 00		
West Steuben, N. Y.....	90 32		
Washington Territory.....	54 80		
Wayne County, N. Y.....	15 00		
Wayne County, Mich.....	75 00		
Watervliet, N. Y.....	51 06	100 00	
Woodbury, Ct.....	18 24		
Winsted, Ct.....	55 96		
Washington County, Ill.....	218 00	36 00	
Woodford County, Ill.....	130 65		
Washington City, D. C.....	218 40		
Washington County, Minn.....		69 83	
Yellow Creek Township, Ohio.....		40 00	
York County, Neb.....	61 06		
	\$30,572 43	1,000 86	21,578 24

FROM OTHER SOURCES.

FOR BIBLES.

Bible Committee, Covert, Mich.....	34 18		
" " Jasper, Fla.....	10 10		
" " Newburg, W. Va.....	20 09		
" " Yorkville, S. C.....	38 20		
" " Stewartsville, Mo.....	20 00		
" " Arno, Mo.....	6 75		
" " New Florence, Mo.....	14 75		
Am. Baptist Publication Society, New York.....	368 59		
Kansas Central Agency.....	38 69		
Rev. E. G. Smith, District Sup't, Ill.....	5 00		
" John Hinton, " " Minn.....	18 00		574 55

MISCELLANEOUS.

Interest.....			4,569 13
Rents.....			1,767 99
Sale of waste material from Bindery.....			83 91
Sales at City Depository.....			4,834 20
Record.....			26 85
			\$43,847 98

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,

DURING DECEMBER, 1878.

	Bibles.	Gratuitous.	Legacies.	Total.
Alabama.....	\$275 15	479 26		754 41
Arkansas.....		18 50		18 50
California.....		5 00		5 00
Colorado.....	17 16			17 16
Connecticut.....	81 05	66 14	4 04	451 23
Dakota.....	13 85			13 85
District of Columbia.....	213 40			213 40
Florida.....	52 10	20 70		72 80
Georgia.....	53 65	237 15		345 80
Idaho.....		10 00		10 00
Illinois.....	2,304 69	208 00		2,512 69
Indiana.....	535 73	1 00		536 73
Iowa.....	771 64	81 55		853 19
Kansas.....	298 33	135 53		433 86
Kentucky.....	568 06	30 45		598 51
Maine.....	280 55	25 00		305 55
Maryland.....	1,000 00			1,000 00
Massachusetts.....	1,181 89	380 50	34 00	1,576 39
Michigan.....	288 52	121 66	100 00	520 18
Minnesota.....	472 19	171 55		643 74
Mississippi.....	20 00			20 00
Missouri.....	447 01	375 71		822 72
Nebraska.....	320 84			320 84
New Hampshire.....	1,110 63	2 00		1,112 63
New Jersey.....	1,163 96	338 25		1,497 21
New York.....	7,812 61	7,698 43	4,530 13	20,041 17
North Carolina.....	140 80	287 21		428 01
Ohio.....	2,106 14	296 54	461 87	2,864 55
Oregon.....	70 74			70 74
Pennsylvania.....	1,718 00	41 89		1,759 89
Rhode Island.....	200 00			200 00
South Carolina.....	273 40	78 30		351 70
Tennessee.....	432 50	261 79		694 29
Texas.....	279 34	467 85		747 19
Utah.....	100 00			100 00
Vermont.....	500 00			500 00
Virginia.....	200 00	10 00		210 00
Washington Territory.....	54 80			54 80
West Virginia.....	101 00	124 19		225 19
Wisconsin.....	326 50	117 00		443 50

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